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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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COMMUNITY LIFE.

MR. DOGMATIST has a happy way of nipping all discussion by saying that the opposite of what he has propounded is an "unthinkable proposition." His state of mind, I often think, is common to more people than appears. I can not meet a certain class of folk without soon seeing that they are so used to the routine of society as it is, that when they undertake to conceive of any other form of society, like that of Communism for instance, their minds are as wildly afloat without rudder or compass as a pine chip flung into the middle of lake Michigan. You see, any other order of society than that to which they have been brought up is to their minds an "unthinkable proposition."

I have learned by many rencounters to feel a broad charity for such people. Their narrowness has been a means of grace to me, helping me to cultivate the Christian virtues, even to the extent of forgiving them for having harbored all sorts of absurd and slanderous ideas of the ways and customs of my Community home. This is a "sanctuary privilege" for which it is to be hoped I am duly thankful.

Two frequent errors that I have to correct in the minds of such folks are—

First, that Communal life is altogether dull and joyless; as monotonous as a cloister, and as unstimulating to the mind as life amid the voiceless Trappists; and

Second, that we don't have a bit of privacy, but live and move and have our being in the midst of a hurrying, scurrying crowd of brother and sister Communists, without a minute to ourselves, or a spot where we have a right to be alone in peace and quiet; every thing in "common," even to our ideas and—tooth-brushes!

O Common-sense! O Common-sense!
Why hast thou flown away from hence,
And left the minds of these poor folk
Just like an egg without a yolk?

Now I have been living this "unthinkable proposition" of Communal life for a quarter of a century, and, ladies and gentlemen, I find it not at all as you had supposed.

I am not dull. I ever find at hand plenty of society with which to "drive dull care away;" plenty of that bright sunshine which is shed abroad only from the faces of happy folks.

I am not joyless. Why, my daily comforts and sustenance are assured! I need not worry from year's end to year's end as to whether I shall have enough to pay my way, and yet enough for a "rainy day." In sickness or

in health, mine and my children's care is assured. Ought I not to be a glad and thankful woman?

My life is not monotonous. In our big Community home there is always an energetic stir of business, of new plans and projects, in any of which I can interest myself. It is not my fate, either, to settle down to the humdrum routine of bake and brew, wash and scour, of the ordinary housewife. My work can be endlessly varied, and so all my muscles and faculties developed.

I find my life stimulating to the mind, for I am brought into closer and more frequent contact with minds superior to my own than I should be elsewhere. Then I have a very much wider and freer access, right in my home, to books and the current literature of the day than I could have possibly had in any private home.

Though I am a happy Communist, a loyal Communist, a Communist that thinks that Communism is the thing, a healing medicine for all human ills, "to be taken internally, externally, and eternally," and of as manifold usefulness as the Irishman's pipe of tobacco, which was "bread, board, lodgin' and lights, Sur;" still I don't find that my union with it necessitates my being without privacy or personality, like a poor little cray-fish digesting in the stomach of a shark. O no! What my Community life does necessitate, though, is my learning to be considerate of others, harmonious, charitable, self-controlled, patient and trustful. But these are sterling Christian virtues, and blessed be the life that stimulates their growth. Truth to tell, for all I have been a Communist for over a score of years, I think I like to be alone as well as any man or woman I know of. I have been taught, too, that to be alone a while every day for communion with God and my own thoughts is necessary, would I be wise-hearted and clear-headed. So not only from choice, but also from principle, I often shut myself up for hours in my pleasant little room. While there I can hear outside my door the beating of the strong Community pulse, but inside reigns a quiet whose peace is all my own. Wish I an isolation more remote and a quiet, more intense, beyond sight or sound even of the hum and movement in our big hive, I go, when the skies are fair and the weather warm, to some one of the many pretty nooks on our wide farm, and, stretching my hammock, lie down alone with nature.

As to pastimes, amid the simple, pure delights of our rural Community home, we envy not the fevered pleasure-seekers of the city, or the fashionable summer resort. On these bright, autumn days numbers of little parties may be seen scattering to different parts of our domain, on nutting or pic-nic excursions. Only yesterday I was one of a party of four or five that camped out for the day in a cozy hillside grove I know of. There we chatted, laughed, read, botanized, gathered nuts, or swung in hammock, lazily watching through half-closed eyelids the butterflies frolicking amidst the tangle of pokeweed, asters, and golden-rod at the hill's foot; the squirrels scampering along the fences or scolding at us from neighboring tree-tops; the maple leaves over our head motionless in the breathless air, save where the ascending heat of our camp-fire set them wildly dancing. With what relish we eat our rustic meal of roasted corn and potatoes, Graham gems and "wafers," honey, milk, cold coffee, pears, grapes, cheese and the nuts we had gathered. Then a delicious siesta. Too soon the day sped to its close. Down the reddening western sky slid the sun, while up the pale east crept the yellow harvest moon. The crickets called to one another through the grass; in the marsh beyond the wood a lonely bull-frog croaked, while the moths fluttered in the weedy tangle where before had gamboled the butterflies. Across the southern arc of the heavens, like jewels on a string, sparkled Saturn, Mars, Jupiter and Venus. Our crackling camp-fire, blazing high, shed a grateful warmth as the dew began to fall heavily. Gathering up our things, we went slowly homeward through shadowy woodland paths and grassy lengths of road: slowly, for the autumn-tinted landscape glowing under the broad moon's rays enticed us as though a second

and rarer day had begun. But the spell was broken as we came in sight of our huge home with its rows of lighted windows like so many bright eyes watching for our return. Then came the sound of music and of merry voices. Our footsteps, hastened and we knew that the magnetic current of Community life had claimed us again for its own.

COMMUNIST.

Oneida, Sept. 25, 1877.

SHAKING OFF BAD HABITS.

From The Shaker.

SOME time previous to the excitement created by the lectures of Sylvester Graham and others concerning diet, or "*Temperance in eating and drinking*," especially in the use of "ardent spirits," Shakers, who had been in the habit of making more or less use of them, had been very much awakened on the same subject, and had fully come to the conclusion that it was a useless habit, and unitedly resolved to abstain therefrom. Consequently, each and every family and society of Believers (Shakers), east and west, rejected, wholly and totally, the use of ardent spirits, excepting as these might be used as medicine, under the direction and control of physicians who had the immediate care of the same.

This system of strict temperance has been punctually carried out in the practical life of every genuine Shaker for nearly forty years. All wines, and stimulating drinks of every name and nature, were rejected; even strong beer and cider, with tea and coffee, did not escape being brought under stringent rules favorable to temperance. On this general ground of abstinence from all kinds of ardent beverages, the Shakers have taken a prominent stand, setting an example worthy of imitation.

The increasing interest and labors manifest in the world, respecting this very important subject, are highly commendable, and by us greatly appreciated. We bless the earnest feelings—the very many trials and exertions that have been, and still are being made, by temperance men and women, who seem greatly engaged, using their utmost influence to bring about a change—a radical change in the world, concerning this matter. They are most worthy acts of true benevolence.

Temperance meetings—individual pledges—public lectures, and the many resolutions adopted in behalf of reform throughout the world, have done, and still are doing much good, especially among that class where poverty and want have made their inroads, and dissipation and intemperance stamped their ruin. We say, Lord speed the time when excesses of all kinds shall cease—when all wrongs shall be righted—and truth and honesty bear universal sway.

But as some are inclined to think that the Shakers are far behind the age, because they are not in immediate fellowship with the world in all things, let us examine the matter a little, and in addition to, as well as in connection with, what we have already stated in past numbers of THE SHAKER, respecting our institution, take the following:

It is not so much in the external or physical development of our being that we claim to be the most zealously engaged—as the *soul* is much more important to us than the *body*—yet we have done something for this even, and are daily doing what we are able for the further advancement of both soul and body in the right direction, as we think.

The Shakers have made one great sacrifice, which the world of mankind in general have hardly attempted, further than to advocate the idea, giving it a favorable recommendation. It is the total rejection of *swine's flesh*. Believers—Shakers—have abstained from its use for nearly thirty years! and many individuals among us for a much longer time. We consider ourselves far better without it than formerly with it. The salutary effects are visible. No kinds of animal food are so profusely eaten by us now as formerly; and the vegetable and fruit kingdoms supply its place. We think we are less subject to fevers and consumptive diseases; and therefore feel amply rewarded for the seeming great sacrifice.

About forty years ago, *smoking and chewing tobacco* were very much practiced among the members of our Community, especially by the aged. But light from the heavens illuminated the minds and reached the understandings of many of us, to that degree, that, being convinced of their deleterious effects on the human system, they were almost unanimously rejected. Some persons among us who had been in the habit of using tobacco for ten, twenty, and even fifty or more years, resolutely set their faces against it evermore. And although there are some few who still indulge in the foul habit, yet it is hoped the day is not far distant when it will be wholly discarded and driven from our midst. Many that use it condemn it, and declare it to be a useless and a very nasty practice, or habit; and yet they have not the manhood nor self-control requisite to its full renunciation. But such persons often talk largely about *reform* and *universal progression* in other things, and sometimes even in this! But let those who favor reform in any point whatever manifest it by example, and it will assuredly have a better effect—being more graciously received.

Physicians and others, who have written upon the subject of tobacco and its use, call it a hurtful and poisonous weed—injurious to health and life—from the use of which its votaries can derive little or no benefit. Then why so many continue to be, as it were, slaves thereunto?

We have found, by experience, that the better and more ready way of breaking loose from wrong or vile habits of any kind, is to summon them before us—look them fairly and fully in the face—examine and cross-examine, and then resolve, and re-resolve, we will no longer be slaves to our “baser passions” or depraved appetites, but that we will conquer, whatever be the cost.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

I.

NEED OF A RADICAL CHANGE.

We need an organic change in the structure of society; the substitution of justice for fraud, of love for force, of the Kingdom of Heaven for the reign of Satan. Men must cease to bow down before the golden calf in the wilderness, and yield with glad devotion to the Eternal laws of Providence. This consummation can be brought about only by the establishment of unity of interests in all the relations of men. Society must be made to revolve on a new pivot; and place the center of harmony in universal attraction.—*George Ripley.*

ASPIRATIONS ARE PROPHECIES.

Let us not deem the idea, the hope, the effort, visionary, impossible to be realized. Man's aspirations are truer exponents of the Possible, than his reasonings and analogies. The future is always greater than the Past, and must forever contain realities, of which history gives no indications. Those realities are the dreams, the visions of the Present, the communings of man with the Invisible, the Future, the Possible. The impossibilities of one age, the schemes, for which their projectors are branded as visionaries by their generation, are the everyday working tools, the household words, of the succeeding age. The visionary and the schemer are the then inspired prophets. It is time that all reasonable men had learned this.—*G. A. Saxton.*

THE REFORM OF REFORMS.

Justice to the manhood of man is the central justice, from which flow the conditions and means of organizing all men into one, by a reconciliation of all their varieties of disposition, and of faculty. Finite beings united together in mutual love, mutual teaching and coöperation, make the only true image of the One Good, who is the Being of beings. The central Reform then is that which, having for its one source the Love of God in Man, flows out in Universal good through societies of men made one with each other, to the Human Race as a living whole. The Reform of Reforms is Universal Unity.

The Humane Reformers of the age are the Levites worshipping the ever-living, and life-giving God, by deeds of charity on the altar of daily duties. There will come a solemn day of At-one-ment, when in the temple of an earth filled with beauty and joy, the gathered Nations shall desire to offer at once a sin-offering and a thank-offering,—a sin-offering for the long ages of slavery, and war; a thank-offering for God's abounding willingness to bless. And a High Priest who will enter then into the Holy of Holies, clothed in white robes from head to foot, will be the Spirit of Universal Peace. Then will the veil be put away forever, and Love born

ever anew in all hearts will be welcomed as the Immanuel.—*W. H. Channing.*

THE HOPES OF HUMANITY.

It is hardly too much to say that the loftiest hopes of humanity depend on those who perceive the ruinous elements involved in our institutions of antagonism and fraud, and who are laboring with a discreet energy, for the establishment of social arrangements, in union with the nature of man and the laws of God. In this country we have new and peculiar advantages for such a work. We have all the vigor of full youth, not without something of the wisdom of experience. Above all, society here is not so corrupt as to lead us to despair of a remedy. It contains ample materials for a social order which shall leave the effete civilization of the age far in the background, and realize the hopes which the best men in their best hours have never ceased to cherish. A social order in which all individual rights are respected, which is built on justice and love instead of fraud and force, in which the distinctions of rich and poor shall virtually be done away in universal abundance, where there shall be no temptation to crime, and no refuge for hypocrisy, and where the great interests of humanity shall be made paramount to the artificial distinctions of circumstance and accident.

The hope of such an order of society is now calling forth from the decaying ranks of fashion and fortune many of the noblest spirits of the age, who, like the peasant fishermen of Galilee, at the call of a divine voice, are prepared to leave all and follow truth, at any sacrifice. They are inspired with a vital enthusiasm, as wise as it is earnest; they engage in their high calling without noise, without bustle, without wrath or bitterness, but with a quiet determination such as nothing but a holy truth can ever engender; they are destined to show the age its character, and to prepare upon its ruins, which they see but do not cause, a temple worthy to be an offering from man to his Creator; and as sure as the planets move in the harmony of Universal Law, will the good that is in them gain an illustrious triumph. The great Providence which binds the world in its sweet accords will prosper their labors, and all obstructions in their path will be as transient as chaff before the wind.—*George Ripley.*

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

VI.

It has not occurred to the Malthusians and political economists, that the human mind is so constituted that a simple yet great rule or principle of action could be brought into play so as to enable the laborer to create and wisely apply the materials of wealth, and distribute them in accordance with justice and security to all.

This, however, is not possible under the rule of unregulated and selfish competition. Selfishness seeks its own self-interest primarily and to the exclusion of others. The present arrangements of society promote and encourage selfishness at the expense of the interest and happiness of all. It is, as was once said, “Every man for himself, God for us all, and the devil take the hindmost!”

Every laborer, artisan, shopkeeper and manufacturer sees a competitor or rival in every other laborer, artisan, shopkeeper and manufacturer near him. It is, for instance, the interest of the medical profession that disease should exist. Physicians practice the cure of disease, rather than its prevention, as they are paid fees for the former and not for the latter. The practice of another physician devoted to the prevention of disease would injure the business, and reduce the emoluments of his rival. The patients of the public suffer from this conflicting competition.

The change from the present chaos of conflicting interests would require an enlarged view of human motives, a knowledge of practical arrangements to give them their legitimate scope and action, combined with freedom of consent and due preparation. The lower motives are at present appealed to, instead of the higher faculties of the mind, as would be the case under proper arrangements for mutual coöperation.

The progress of science and mechanical invention have so rapidly developed the powers of production that it becomes necessary to obey the natural laws of distribution of wealth, in leaving to the laborer the whole of the products of his industry. The first who appeared to appreciate this great and important principle, and to declare the practical application of it both possible and desirable, was Mr. Owen, of New Lanark.

The principle which he advocated in relation to wealth

was one which made success and happiness dependent on mutual coöperation in production and security in the distribution and enjoyment of wealth. The inquiry arose—

WAS CO-OPERATION PRACTICABLE?

The first question was—Is mutual coöperation possible, and under what conditions? The answer must depend on a knowledge of the human mind, and the influence upon it of external conditions or circumstances. Is there any thing peculiar in the mental, moral, and physical constitution of man that incapacitates him for association?

Are there any circumstances in the physical conditions around him inconsistent and opposed to the system of mutual coöperation for the production and enjoyment of all necessary and useful articles of wealth? To simplify the question, Is it possible to conduct human affairs to the advantage of all under a system where all are laboring capitalists, instead of capitalists and laborers as at present? If the answer is in the affirmative, then an important question remains.

NEW LANARK AND MR. OWEN.

Mr. Owen had been for some twenty-five years conducting large manufacturing establishments, first in Manchester and then at New Lanark. The success of his operations awakened the curiosity of the public, and many eminent persons visited and were very much gratified with the infant schools and mills under his management. Peers, foreign princes, and delegates from emperors and parish authorities visited and reported the great success of the establishment. The Grand Duke Nicholas, late Emperor of Russia, stayed two days with Mr. Owen, at New Lanark. The King of Prussia read the publications of Mr. Owen. The King of Saxony presented him with a gold medal. The Duke of Kent sent his physician, Dr. Macnab, to investigate and report on the arrangements at New Lanark. It was this report which first led me to see the practical importance of the subject in connection with educational training. Whenever the condition of the poor was discussed in Parliament, the name of Mr. Owen was mentioned in connection with his success at New Lanark.

An American traveler visited Mr. Owen, and resided at Bradford House, the residence of Mr. Owen. In speaking of the village and the people, he said the place was remarkable for its cleanliness and the people for their healthy and cheerful appearance. Mr. Owen he described as “cordial and unaffected. Although he was a person of great celebrity, he had the candor and openness of a child.” He stated also that “There is not, I apprehend, to be found in any part of the world, a manufacturing village in which so much order, good government, tranquillity, and rational happiness prevail.”

In 1815, Mr. Owen published “Observations on the Manufacturing System: with hints for the improvement of those parts of it which are most injurious to health and morals.” This document contains statements that afterward became the foundation of the laws regulating factory labor, and especially beneficial to children and young persons, and became law in 1819. To Mr. Owen the working-classes are indebted as the originator of the law of short and regular hours of labor.

The committee for the relief of the manufacturing and laboring poor requested Mr. Owen to draw up a report on the subject. This document was a most interesting one, stating clearly and logically the causes of the distress and the remedy. The report was referred to the Committee of the House of Commons on the Poor-laws, March, 1817.

In the month of August, in the same year, Mr. Owen delivered two of his first public addresses, before large audiences, at the City of London Tavern. Some of the statements in these addresses are of the highest import, and are told with great logical clearness and eloquent simplicity of style. There are others that are less evident, and some irrelevant to the questions pertaining to the immediate removal of distress. Several addresses, published through the press, made known to the public Mr. Owen's peculiar views on the advantages to be derived by the working-classes from “Agricultural and Manufacturing Villages of Unity and Mutual Coöperation.”

The most suggestive and practical report was made by the deputation from Leeds, Messrs. Baines, Cawood, and Oastler, appointed by the guardians of the poor; and that by Mr. Owen to the county of Lanark. The deputation from Leeds spoke very highly of the comfort, morals and happiness of the people of New Lanark. All the children were deriving advantages from a remarkable system of education. The committee recommended the plan proposed by Mr. Owen.

The report to the county of Lanark was also very suggestive, in which arrangements were proposed by which

production might be made to keep pace with consumption, with a comparison between manual and scientific labor. The benefits arising from the adoption of labor as the standard of value were pointed out, with the enormous evils of the principle of individual interest. Practical details were also given for the proposed village arrangements.

All these reports, meetings, addresses, and comments thereon in journals of the day made Mr. Owen and his plans subject of much discussion and of earnest controversy, and with what result will be seen in the sequel.

M. GODIN'S CONCEPTION.

FROM THE "SOCIAL PALACE" IN THE "BATTLE FOR BREAD."

Mr. Godin, the founder of the Social Palace of Guise, in France, seems to have a marvelous insight into the wants of the people when he organized the social life in that magnificent home which his humanity led him to build for his workmen and their families. He reasons in his book, thus:

To know what the poor should have, we have only to see what those who have riches invariably supply for themselves; for mankind is one in all essential needs.

The rich build themselves palaces with spacious grounds and gardens to delight their leisure hours.

Very well; the poor should have their palaces with spacious grounds and gardens to delight their leisure hours.

The rich have separate rooms for sleeping, for dining, for cooking, for washing, etc.

Very well; the poor must have all these.

The rich do not drag out the lives of their women by the never ceasing nursing of children. They have nurseries and nurses whose special function is to see that the children are well cared for and happy.

Very well; the poor must have their nursery where the needs of children can be better supplied than in the family rooms.

The rich have fine schools for their children, where the best teachers are engaged and every means taken to secure them a good education.

Very well; the poor must have fine schools, the best teachers and every means to develop all the forces of their children.

The rich have leisure for study and for social entertainment. They have libraries and works of art. They have baths every day, comfortable and becoming attire for all seasons, and a generous supply of good and wholesome food.

Very well; the poor must not be obliged to work all the hours of the day. They must have leisure for study and for social intercourse. They must have libraries and works of art. They must have baths every day, comfortable and becoming attire for all seasons, and a generous supply of good and wholesome food.

And so Mr. Godin goes on showing that all which wealth and industry can obtain should be at the disposal of those who do the world's work. This logic was the inspiration of the grandest enterprise of the century, the Social Palace at Guise.

From the Nineteenth Century.

THE PRACTICAL SIDE OF CO-OPERATIVE HOUSEKEEPING.

BY ROSWELL FISHER.

For some years past the growing expense and troubles of ordinary housekeeping have driven thoughtful people to consider whether the great principles of association and coöperation are not as applicable to domestic as to commercial undertakings.

To-day the existence of several more or less successful attempts to carry the idea into practice shows that the subject has outgrown its purely speculative phase, and is therefore entitled to be considered one of the practical problems of the age.

Notwithstanding, however, that there is a great and fast-growing interest taken in the subject, more especially by harassed and weary housekeepers, there is still no little misconception abroad as to the character and scope of coöperative housekeeping, not only on the part of the public, but even on the part of some of those who have practically tried to solve the problem.

The misconceptions most prevalent with the public seem to have arisen partly through the fault of those who have advocated the scheme as primarily a social or even socialist reform or revolution which has been quite sufficient to excite the prejudices and antagonism of numbers; and partly from natural instinct on the part of those to whom the idea is newly presented to judge the new scheme by past experiences of no inviting kind acquired in ordinary boarding-houses, hotels, or barracks. On the other hand, those who have made unsuccessful or partially successful experiments have altogether overlooked, or insufficiently apprehended at least,

some of those conditions which I hope in the present essay to show are absolutely essential to the successful working of the system. My object is to present the inception and gradual growth of the scheme, merely as the application of well-known economical principles to domestic living, from which indeed, as from the introduction of steam, certain social advantages may or may not incidentally arise, but which are not necessary to its success.

In pursuit of this purpose it is my intention to try and bring out those features and conditions which I believe to be absolutely essential to the successful working of the scheme in its various stages, rather than to draw a fancy sketch of the ideal Coöperative Mansion, or to describe one or more of the actual experiments which are now being made in and about London.

The first idea which seems to spring up in the minds of those who desire domestic economy and efficiency—two phases of the same thing—is how clumsy, how troublesome, how extravagant are private kitchens and cooks with their paraphernalia. Could not we with a well-arranged kitchen cook for several ordinary families with a great economy in plant, fuel, wages, and perhaps marketing; or, to put the question conversely, is it not clear that if several families club together to engage a common cook, kitchen, and appurtenances, their table expenses could be very materially reduced? It requires no argument to answer such questions in the affirmative, and, unless I am misinformed, several attempts have been made to act in this conclusion, with almost, if not altogether, complete failure. Nor could we reasonably expect a more successful result. If several families, either in one large or several ordinary houses, undertake a joint kitchen, they must not only adopt a common scale of table expenses, but must possess common tastes; otherwise their meals must be cooked and served on different scales, at different times, to the great detriment of economy. Differences of means and tastes, however, would be trifles in comparison with the difficulties of managing such a joint establishment. Should all the lady heads jointly undertake the management, or should they take it in turn, or should the whole conduct be relegated to one? It needs no argument to show that, except in the rarest cases, any one of these three methods, or of any other demanding the services in management of the various heads of the families, would prove fatal, from the differences of capacity, of tastes, and of temper, which would be possessed by the individual heads. We are therefore driven to the conclusion that the undertaking of a joint kitchen establishment by a few families, though economical in principle, would almost inevitably fail in practice. To return to the principle, however, it is clear that if ten associated families could theoretically be served with their food more economically than ten individual families, then, on ordinary wholesale principles, one hundred families could be served more cheaply than ten, and so on, up to that point at which the most expensive employes and articles of plant would need to be doubled. Then we may safely assert that largeness of scale is almost essential for economy, and is absolutely essential for harmony and practical efficiency. For largeness of scale not only guarantees the possibility of meeting various means and tastes, but, what is of even greater importance, it postulates professional, that is, paid management, which at once disposes of the difficulty of joint management, by the lady heads with their different qualities and capacities.

Such a scale, however, as would afford the desired variety in the fare, and would economically support trained professional management, would demand for economy and efficiency that it should be carried on under conditions especially adapted to its largeness, and therefore a suitable kitchen and appurtenances would be required. We have thus aimed at the establishment of an associated kitchen, which dispensing with private cooks and their appurtenances, may be said to mark the first stage of associated housekeeping. That such a kitchen could furnish a wide area of ordinary houses with well-cooked and hot meals, no one who has any experience of foreign *traiteurs* or of the college kitchens of Oxford and Cambridge will deny.

There are doubtless great numbers who would willingly go so far in associated housekeeping, but whose interests or prejudices would prevent them going farther. In the interests, however, of those who would wish to apply the same principles to house service, it would require little skill to attach to the associated kitchen a staff of general house-servants, by whose organized services a greater efficiency and subdivision of labor, with their ensuing economy, might be obtained. The abolition of the private house service, as well as the private kitchen, marks the second stage of associated housekeeping.

At this point the question naturally presents itself, "Are our present dwellings so situated and arranged as to permit their tenants to get the greatest benefit from such an associated kitchen and chamber service?" Not only are they very far from being so, but it is notorious that they are so ill adapted from want of variety in their size and plan, together with their relatively enormous rents, to the growing wants and changing demands of modern life in large towns, that buildings in flats, or apartments differing in the number and arrangement of their rooms, such as have long been univer-

sal abroad, are becoming more common, more and more in demand, at all events in London. Such buildings, if constructed with a due regard to variety of room arrangement, to economy in stairs and corridors, and to height, offer, quite apart from the common kitchen and service, great advantages both in convenience and economy.

Great height being one of the elements, lifts become an essential feature; and it then becomes an object so to lay out the building that, with a due regard to safety and efficiency, the greatest possible number of apartments shall be served by the fewest possible stairs and lifts with their attendant expenses. One stair and lift, which may be necessary for twenty apartments, may, with a slight increase of size, be equal to the requirements of one hundred apartments. But the very modifications of plan which would be necessary to afford the greatest efficiency and economy in the arrangement of the rooms, in the stairs, the lifts, the porters, engineers, etc., would also be those under which the coöperative kitchen and general staff of house and chamber servants would work to the greatest advantage. Therefore, if to the mansion, so built as to secure the greatest economy and comfort in its individual apartments or dwellings, the associated kitchen and staff be added, we find ourselves brought to the associated mansion—not, indeed, fully developed, but sufficiently complete for practical working. No sooner, however, is the idea of such an associated mansion grasped, than we jump to the conclusion that in the interests of economy a coffee-room or general dining-room would be, if not an essential, at least a desirable feature of such an establishment; for it is obvious that the one, two, or five hundred meals cooked in the common kitchen could be much more cheaply served in one or two large rooms than in as many rooms as there were meals.

If my argument so far is sound, it may be stated as an axiom that the associated mansion, like the kitchen, must be at least on a scale large enough to support professional management, and from that point, within certain very wide limits, we may say the larger the scale the greater the economy and efficiency. Many may here object that, after all, the proposed mansion is only a modified grand hotel. Very true, but the modifications are most important, as a slight reference to the principles on which ordinary hotels and boarding-houses are conducted will show. In ordinary hotels and boarding-houses the object is to make the greatest possible profit. This profit is made both in the board and lodging, but it is generally well understood that the greater proportion is made in the board; therefore it is an object to accommodate the greatest possible number of boarders, which in turn raises the price of private sitting and reception-rooms. The result of this is that where economy is an object, the luxury of private reception-rooms is foregone, and domestic privacy is almost destroyed. At the same time it is well to bear in mind that no more exclusive privacy can be enjoyed than in a great hotel, more especially perhaps in one of the colossal American caravansaries, always supposing that money is no object. In the associated mansion, on the other hand, the object is to retain and even increase the opportunities for domestic privacy, while gaining the economic advantages of association. For this purpose it is essential that the rooms or dwellings should be taken quite independently of board.

So far I have confined my argument to the endeavor to show clearly the advantages and the essential conditions of associated housekeeping. It is, however, no less important to show that, in order to gain the full advantages of economy, the system must be worked on more or less coöperative and not on commercial principles. Associated housekeeping on commercial principles, carried out more or less in the manner I have described in the great American and Continental and in some English hotels and mansions, is a common and very successful fact, but hitherto has not succeeded in being at once economical and efficient. Nor is this surprising when we consider that the interests of the proprietors and of the tenants—that is, of the sellers and the buyers—have been and are, as in all trades, antagonistic; therefore efficiency means dearness, cheapness means inefficiency. To illustrate this in reference to my argument, let us take first the case of the associated kitchen. If this is undertaken purely as a commercial enterprise, the chances are overwhelmingly great that when once the customers had put down their private kitchen department, and had thus deeply committed themselves to the new system, the *entrepreneur* would either gradually fall off in the quality, or would raise the price of his supplies. For reasons which I believe are clear, but rather long to introduce here, the ordinary principles of competition would fail to rectify this danger even in the associated kitchen alone, and still more so in the associated mansion. There it is of great importance that the kitchen should be owned or rented and more or less managed by those who are to benefit by its establishment.

Before leaving the question of administration, it may be remarked that, in the case of the coöperative kitchen alone, or in that of a mansion which offered no opportunities for social intercourse, the financial position of the members would, as in any ordinary company, be the only necessary or desirable test for membership, and their directors or committees should be elected as in any other commercial or coöpera-

tive undertaking. If, however, the *salon* is a feature of the mansion, the social position of the members becomes a question of importance, and admittance should be obtained by ballot or approval of the committee as in ordinary clubs.

I have now endeavored to describe as shortly and clearly as possible the natural rise and growth of the idea of co-operative housekeeping, showing that it is no Socialist Utopia, but merely the application of modern economical principles and mechanical appliances in a somewhat new direction. I have sought to demonstrate that the conditions absolutely essential to success are—1. Largeness of scale; 2. The retention of domestic privacy by separation of the board and dwelling departments; and, 3. Its administration on at least modified co-operative and not on purely commercial principles. These conditions are, I believe, equally demanded by, and equally applicable to, all stages of the system, from the establishment of co-operative kitchens up to the creation and administration of that ideal co-operative mansion of the, I trust, not very distant future, which presenting to the world an imposing and even splendid exterior, shall offer to its one or two thousand members the individual enjoyment of a great variety of dwellings, differing in the number, size, and position of their rooms according to the wants, taste, and means of their tenants, together with the common enjoyment of spacious, well-warmed, well-ventilated halls, corridors, and staircases; of lifts, of the services of porters, commissionnaires, and call-boys, of firemen and watchmen; which shall offer the opportunity of using a steam-laundry, a special post and telegraph office, of Turkish and other baths and lavatories, of a Kinder-garten and of a hospital suite; which shall offer the opportunity of enjoying large and small drawing and dining-rooms, of music, dancing and card-rooms, of libraries and reading-rooms, of smoking and billiard-rooms, in which the individual members and families may either enjoy more completely than is now possible that amiable social isolation and exclusiveness which we are told is so dear to the true Briton, or on the other hand, may, without extra trouble or expense, enjoy as much as they wish of the society of their fellow-members—the whole, if conducted on true co-operative principles, to be obtained at a smaller cost than we now pay for our unsatisfactory dwellings and servants, and with the further gain of an almost complete freedom from household cares.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 4, 1877.

FINDING we shall be able to supply complete copies of the "Bradlaugh-Besant Trial," in book or pamphlet form, we have decided to discontinue the publication of it in the *SOCIALIST* altogether, for the reasons which we gave last week. Those who would like complete copies of the Report will please notify us soon. The price of it will be about two dollars per copy, from which sum we will deduct the amount paid for the *SOCIALIST* by those who have subscribed expressly to get the report of this Trial, or we will return the amounts they have paid and stop their papers, as they may prefer. We shall be glad to receive instructions soon, so that we may secure the requisite number of copies without loss of time.

THE Fourieristic movement of twenty-five years ago, as we have repeatedly mentioned, included among its leaders many men of superior talent. Moreover, they had a genuine afflatus, and performed in a masterly manner their appointed work. That work as events have abundantly proved, was one of excitation rather than of practical experiment. They awakened the nation to a realization of the need of new social conditions, with words that still have an inspirational ring. The *Harbinger* and the *Phalanx*, and their pamphlets and books, contain numerous passages of present application and indeed of permanent value; and in the serial begun in our present number, under the title "Fourieriana," we propose to let them—Ripley, Dana, Greeley, Godwin, Dwight, Channing, Brisbane, and the rest—again utter their words of hope, prophecy and wisdom.

If additional proof were needed that the Co-operative phase of Socialism is receiving more and more attention and compelling the consideration of thinking men, it is found in the fact that such magazines as *Scribner's Monthly*, the *Popular Science Monthly*, and the *Nineteenth Century*, open their columns to its discussion. The last-named—one of the most popular and high-toned of the English magazines—had in a recent number a very able article (copied into the October number of the *Popular Science Monthly* and reproduced in the present number of the *SOCIALIST*) on "The Practical Side of Co-operative Housekeeping," in which the writer, Roswell Fisher, makes a strong argument in favor of this application of the Co-operative principle. He says frankly at the outset, that "the growing expense

and trouble of ordinary housekeeping have driven thoughtful people to consider whether the great principles of association and co-operation are not as applicable to domestic as to commercial undertakings;" and the existence of several more or less successful attempts to carry the idea into practice, he affirms, shows that the subject is no longer a merely speculative one, and that it is entitled to be considered one of the practical problems of the age. Read his argument.

FROM *The Bulletin*, published monthly by the National Council of the Order of the Sovereigns of Industry, we learn that while its membership has declined in some sections, it has increased in others, and that it still has flourishing stores in several places. There are State Councils in five of the New England States and in New York, New Jersey, Pennsylvania and Ohio, and the Council in the District of Columbia has the status and functions of a State Council, being composed of delegates from the subordinate councils, of which there are ten in Washington and one in Georgetown. Two stores for the sale of groceries, opened by the Sovereigns of the District, are reported in successful operation.

SOCIETIES which from generation to generation produce in due abundance individuals who, relatively to the requirements, are the best physically, morally and intellectually, must become the predominant societies.—*Herbert Spencer, in the Popular Science Monthly.*

True; and every form of Society, new and old, must take its chances under the universal law, Communism with the rest. Not that form which to our minds has the best theoretical basis, not that which best suits our individual wishes, not even that which seems the most benevolent in its provisions; but that which in the long run produces the best specimens of human development and culture,—will take the prize. Every body can see this is precisely as it should be; and it should make all tolerant and patient—tolerant, because no one must assume that the final form has yet been reached; patient because long periods will be required for any social system to display its perfected results.

WHATEVER you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any one good, and it will do you harm—if you mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them unless you can alter them. Even a dinner, after it is swallowed, can not be made any better. Continual fault-finding, continual criticism of the conduct of this one and the speech of that one, the dress of this one and the opinions of t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will be pleased with you. And if it is known you are hard to suit, few will take pains to suit you.—*Exchange.*

That's all very well; and yet the improvement of society and of individuals requires that there should be some method of calling attention to personal faults of manner and of character. "Take things as you find them unless you can alter them," is a good rule; but kindly intended and kindly spoken criticism "can alter them." It can transform a boor into a gentleman; it can remove backbiting and grumbling from any circle; it can fill any household with charity. Only it must be given and received in the right spirit, and must be mutual.

ANOTHER INTERMEDIARY.

WE have this week received copies of the *Workman's Club Journal* and *Official Gazette*, published in London by the "Workingmen's Club and Institute Union," and also several Annual Reports of the organization. This society seems to be devoted to the improvement and education of the common people. It is stated in the last Annual Report that the union has been in existence for fifteen years. The number of clubs admitted during the past year has been fifty-three. The total number of affiliated clubs is now four hundred and thirty-five. In all there are more than eight hundred clubs, affiliated and independent, known to the Society. "Taking the low average, of 150 members," says the Report, "the total number belonging to these clubs would amount to one hundred and twenty thousand." The Dean of Westminster is President of the Society, which is largely supported by donations and subscriptions. The Prince of Wales heads the list of donors with a gift of \$125. The Duke of Bedford and one or two other friends contribute \$500 each. The objects of the Society are thus stated:

"1. To help Workingmen to establish and maintain Clubs and Institutes, where they can meet for conversation, business, and mental improvement, with the means of recreation and refreshment, without being dependent for these pur-

poses upon the public-house; the Clubs, at the same time, constituting Societies for mutual help of various kinds. To afford aid and advice to all who wish to establish or carry on such Institutions.

"2. To supply such Clubs, by means of the Society's Circulating Library, with the best works in the English language, in all departments of Literature, History, Philosophy, and Politics.

"3. To aid in obtaining the services of Teachers, Lecturers, and Readers.

"4. To lend Diagrams, Dissolving Views, Maps, Drawings, and Scientific Apparatus for Lectures.

"5. To publish Papers connected with the work of the Society—suggestive of various undertakings which may be carried out at these Clubs, for the educational, social, and industrial welfare of the Working-Classes.

"6. To procure Books, Games, and other articles of recreation and instruction, on reduced terms.

"7. To form a center of communication between men of all classes interested in the welfare of the people; to bring about a better understanding between men of different occupations or social positions; and to promote arbitration and conciliation in disputes."

The editor of the *Workmen's Club Journal* has received a few copies of our paper, and it seems to have struck him as a curiosity. He hardly knows whether it will be the correct thing to indorse it, and yet has found nothing in it but what met his approval. This is the way he notices us:

"THE AMERICAN SOCIALIST.

"In the Journal of the 31st ult. we published a very fine poem, 'Where is thy brother?' which we hope gave much pleasure to our readers. We took it from a journal called the *AMERICAN SOCIALIST*, two numbers of which have been sent to us by some unknown friend in the United States. Our brethren in that land are not so terrified by names and words as we are. They don't turn pale or faint when a man calls himself a 'Socialist,' a 'Shaker' or other queer things. They have a way of asking what a term of this kind means in the mouth of the speaker, before they condemn it. The doctrine expressed by the words 'Prove all things,' is a good one and has the wisest of books for its authority.

"We therefore turned over the pages of our *AMERICAN SOCIALIST* with curiosity and without prejudice; and we beg to report that we liked much that we found in its columns. We wish our readers to have an opportunity of judging what these American Socialists mean; and therefore give the following extract for their information. It must be remembered that our cousins on the other side of the Atlantic are rather fond of out-of-the-way words which the less enlightened readers of this country do not understand. Perhaps we shall know better in time, but at first we are rather apt to stumble upon these high-flying phrases. Even the names of our cousins are a puzzle to us: Who ever heard of such a man as HICKOX in this country? but we beg to shake hands with him (in spirit) on account of his letter; and wish we could see him in the flesh."

Then follows an extract from the Correspondence of the *SOCIALIST*. We think this Society must be a very praiseworthy organization. It is cultivating the workingmen and preparing them for improved social conditions such as we are advocating.

HOW TO INCREASE WAGES.

SECOND PAPER.

IN a recent number of the *SOCIALIST* we endeavored to show what a saving in rents might be effected by the use of a combined dwelling by laboring men. The mere diminution of rents, however, by no means represents the whole economy of the situation. In the instance of twenty families of the average number of five persons each, occupying separate houses, the entire time of the mother is occupied in household duties—cooking, washing, mending, and the care of the children. In the combined household of one hundred, ten women would do this work, with a little assistance from the men out of work hours, thus leaving the remaining ten to engage in some remunerative industry. Here we have an addition to the productive force of the combination of fifty per centum in numbers at least, if not in the capacity for multiplying the gross income; and the additional earnings thus obtained might be divided equally among the twenty families. If we estimate the productive value of a woman's labor at one-half that of a man's, which is a low estimate, the result would be, an addition from this source alone of twenty-five per centum to the wages of each laborer.

But this is not all. In our first paper we touched upon the economy which there is in buying household supplies at wholesale and by the quantity, instead of in small morsels of the retailer. Whoever buys of the wholesale dealer saves to himself the profits of the retailer; and whoever buys of the manufacturer, or producer, saves the profits of both wholesaler and retailer.

It is not always easy to effect both of these economies, but it is always possible for several families to combine, and buy their supplies at wholesale, and in many cases, for the sake of permanent trade, the original producer will sell to the combination at the same price as to the wholesale dealer. This may include provisions, clothing, furniture, and all kinds of goods for which there is a steady demand.

Another advantage of the combination we have suggested would be the facility for mutual helpfulness. If we may assume that among the twenty workingmen with their wives there will be one tailor, one dressmaker, one carpenter, one gardener, etc., etc., it will be seen that an interchange of labor might be organized which would save much of the ordinary outlay to these indispensable functionaries. Without insisting on an absolute identity of interest, a system of exchange work could be organized without difficulty, of such a character that each man would practically become his own tailor, bootmaker, etc. This would of course be practicable only so far as a diversity of trades existed within the combination, and would require a mutual good will and kindly feeling between the different members; but with these limitations and conditions, the matter could be very easily arranged.

We have thus far considered this subject solely with a view to financial economy; but there are other economies connected with the plan we have suggested, of equal if not superior importance to those of mere dollars and cents. There is what we may call economy of pleasure—economy of social life—educational economy—and other economies which can not be formulated and reduced to strict mathematical expression, but which have probably a more important influence upon the happiness of human beings than a few dollars, more or less, of weekly wages. Every family has its shelf of books, and twenty of these combined would make a small library, which might sow the seeds of literary culture in many a child whose mind would never receive this bias from the family collection. The public parlor would serve instead of the village tavern, as a meeting-place for the men after their day's labor, and the presence of the women would go far to prevent the rudeness and intoxication which are too often the accompaniments of such evening gatherings. There would be no necessity of going abroad for a social chat with a neighbor, or for an evening's amusement. One would find his neighbors at home; and his children would not have to go beyond the parental influence to find their associates and playmates. In short, the combined household properly organized would represent the home, the village and the school under one roof, and freed from the vicious influences that so often surround not only the youth, but the more mature, whenever they leave the home circle. Man is a social being, and the more his home is enlarged, so as to minister to all his wants, the less is the inducement for him to seek his gratification outside. Herein lie economies which have no adequate commercial value, but which are beyond price.

It may be said that our suggestions are more ideal than practical; but we assure our readers that the realities which we have seen with our own eyes, of the results of the combination of individual households, are very much in advance of any thing we have presumed to write. The great requisite for certain success in this, as in all other forms of combination, is the faculty of agreement; and if there can be found twenty families, or any other number, sufficiently imbued with the love of harmony, or concerted action, there is nothing surer than that the economies we have described will follow their combination. It is true that the closer men get together the greater is the necessity of this faculty of agreement; but it is also true that the opportunities of economy and individual culture are increased in like proportion. Hence the two act and react on each other; combination stimulates culture, and culture in turn impels men toward closer combination. Thus the great cycle completes itself, turning inward with endless involutions, refining the hearts and characters of men, and by this refinement drawing them always nearer and nearer together.

The connection between heredity and crime has attracted much attention of late. New York furnishes a remarkable illustration of it in the case of the now famous Juke family: but the *Philadelphia Ledger* says Pennsylvanians need not go away from home for illustrations. Among the convicts now in the Eastern Penitentiary of Pennsylvania there are thirty-seven prisoners who belong to only sixteen families. Eight of these families furnish two brothers each. Draw your own moral.

THE GOAL.

On a wrecked vessel at sea all distinction between rich and poor vanishes. The property of the one and the poverty of the other are wholly lost sight of when lives are in danger. The feeling of universal brotherhood instinctively prevails. Well, wrecks occur on land as well as on sea; for several years past the moral, social, and financial winds have been tempestuous, knocking many a craft on to its beam ends, and dashing others to pieces. Is it not, therefore, poor policy for the officers and crews of these unfortunate institutions to stand accusing one another of the mischief done, instead of joining forces to construct better and safer ones for voyages on the stormy ocean of life?

We expect the better judgment of men will assert itself by and by, when adversity has done its work. Notwithstanding the wars in Europe and social disturbances in this country, there is a steady advance in civilization. Nations are a brotherhood. Every battle in Europe and every strike in America declares that, resist it as we may, all human interests are one. Communism is the ultimate destiny of the human race. The telegraph declares it; the steamship and the railway coach declare it; every invention of labor-saving machinery declares it; every organization for the education of the race declares it; every asylum for the unfortunate, the poor, the insane, and the sick, declares it; every art and science and all new discoveries are, one and all, proclaiming the *sociality, solidarity* and *vitality* of human interests the world over. It will take time and long patience to recognize and fully accord to all nations, kindred, and individuals, their respective rights in all things; but so it is willed by the powers above, and the sooner each individual adjusts his thoughts, feelings and theories to these unalterable facts, the sooner will he find his life harmonizing with the logic of all events.

G. C.

A MAGIC MIRROR.

MEN may be divided into three classes with reference to their self-estimates. First, is the man who undervalues himself; who never soars above the common level because he has no confidence in his powers. His introspective analysis is most despondent, and he is continually subjecting his talents to unfavorable comparisons with those of others. He never gets the credit he deserves, because few know what is in him.

Second, is the man who overrates himself. He is always ready with his "I know," or, "I can do it." He is swollen with conceit and commits innumerable follies in consequence of his overweening vanity. He talks largely and inspires for a time an unfounded confidence.

Third, is the man who seems to have an omniscient discernment of his own capabilities. He estimates himself justly. He places the utmost reliance upon his genius; but you see he has reason. He knows his talent and puts it to use where it tells on men and things. The casual observer may think him conceited; but the near acquaintance perceives that his self-valuation is only at par.

The first two, as situated in ordinary society, attain a correct perception of their individual capacity only, if ever, through much buffeting and sore experience, while the third too often forgets the fountain of his wisdom. The system of mutual criticism practiced by the Oneida Community has proved a regulator and corrector of all three. It is a magic mirror which gives the power

"To see ourselves as others see us,"

for which so many have sighed. By it the diffident man is inspired with a just idea of his importance as a ductile medium, so that he attempts to do things which his natural timidity forbade him to contemplate. The conceited man is curbed; he lowers his head and takes a smaller place. The wise man learns to render to God the things which are God's and shines accordingly with added lustre. Thus every truth-lover may know himself as others know him, and none need waste long years in abortive aims from lack of true self-knowledge.

T. C. M.

"INCOMPATIBILITY"—"euphemism" in place of words *unspeakable*.

While humanity exists as raw material only, "incompatibilities" lurk under the "Holy ordinances of Baptism and Matrimony."

The Power that overrules in the affairs of men is, through the logic of events—lawsuits and other instrumentalities—destroying "the covering cast over all people,"—"for there is nothing covered that shall not be revealed."

Humanity is fast approaching the "Second Heaven"

of the Swedish Seer, in which "the interior becomes the exterior"—Men—Gentlemen and Ladies—appear, without, as they are within—seen as they are. Incompatibilities have an end—and all Heaven says Amen and Amen.

OLIVER PRENTISS.

Shakers, Mt. Lebanon.

THE WAY THE ENGLISH BEGAN.

AN OLD OWENITE'S STORY.

III.

A STRANGER passing through the towns and villages of England would be surprised to see the elegant co-operative stores, and in many places large Halls and reading-rooms, all of which have been built on shares. There are also fine mills and factories belonging to the workingmen and women, mostly put up on shares of 1 £ each. Many of these establishments are the most prosperous in England, yet few but the oldest members of them are acquainted with the early history and struggles which it cost to introduce them and the principles of co-operation, at a time when law and prejudice were against them. Many of the members of these trading establishments at the present time know little of the principles for which they were formed; but by joining the co-operative union they find they get cheaper and better articles. My hope is, however, that they may lead to a superior state of human existence. Think of the Rochdale pioneers commencing with only a few shillings subscribed by a few flannel weavers—now their establishments are famed over the world.

In 1834 the Socialists of Manchester had three institutions: first, the co-operative school, where congregated the young men and women for instruction; then the social institution in Great George-st., Salford, for lectures every Sunday morning; and the afternoon business meeting and social tea-parties, where on some occasions a hundred or more would sit down to tea. The help to manage these arrangements was drawn from the school, the committee detailing for each month a number of young men and women for each department; and the parties passed off with as little stir as small family gatherings. After tea the people would often promenade round the neighborhood where the public park of Salford is now located, and thence to the large Hall in Peter-st., Manchester. Some of the gatherings at the Hall were grand and imposing. The room was large and elegant. The service opened with an overture from the band, which at this time was led by some of the first class of musicians; then followed a social hymn by the choir, accompanied by the band; then the lecture. After each lecture questions were asked by the congregation; another overture by the band, and the session closed with a social hymn.

This was something so different from the old church-going establishments that people came by hundreds from distant villages and towns. Some of the Bishops, and Canon Hugh Stowel of Salford, like the silver-smith of old, became alarmed, fearing their occupation of governing the people through their imaginations and fears was gone. I am sorry to say that many acted very inconsistently with the divine precept of doing unto others as they would have others do unto them.

JOHN W. ASHTON.

Pawtucket, R. I.

A VISIT TO THE ICARIAN COMMUNITY.

Cambridge, Mass., Sept. 26, 1877.

EDITOR AMERICAN SOCIALIST:—Seeing the article headed "Present Condition of the Icarian Community," in your issue of the 20th inst., I was reminded of a pleasant visit made to that Community about a year ago, while on a Western trip. As President Sauva says, they have the means for surrounding themselves with the comforts and refinements of life, and what they now need is more hands guided by the right spirit.

I found the Icarians open, frank and generous, and heartily devoted to the Community principle. It is not "mine" and "thine" with them, but "ours." The first pioneers of the Icarian Community had to endure great hardships in the way of privation and suffering in a foreign land and surrounded by those who spoke what was to them an unknown tongue. Hardly one of them could understand or speak English. Although Nordhoff and some others state that they have no religious bond, yet I find that their Constitution and by-laws are based on the precepts of Christ and his apostles. They have been in their present location some twenty-three years, and have cleared off an enormous debt. The older members will leave a noble heritage to their successors. I was housed in one of the venerable log cabins with some new members, and found it very comfortable as the weather was quite cold at the time of my visit.

They were harvesting their corn, and all hands were engaged. Their food, of which there was an abundance, was wholesome, hearty and good. Their bread was light and thoroughly well baked. They make little account of tea, coffee, and pork; soup and the general dishes of the French are the order.

I attended their evening school several times, and found it very interesting. It accounted to me for the very pleasing intelligence of the young members. The first night I attended President Marchand was demonstrating a lesson in mathematics, and it was so thoroughly done that every scholar had a clear perception of the subject. The next evening that I attended Mr. Gauvain was instructing them in German; and by use of the phonetic and modern system made the subject very interesting and clear to the scholars.

I had the pleasure of being with them at the celebration of their harvest feast, which took place on Saturday and was kept up, with the usual French spirit, until midnight, with music and dancing, concluding with a supper of cake, light wine and fruit.

They have no form of religion but the practice of the divine precepts, "Love ye one another," and, "Do unto others as ye would that they should do unto you."

It is with grateful recollection that I now recall the bright cheerful faces of both men and women whom I met at Icaria, striving earnestly in their way to realize the good time coming "and almost here."

T. A. C.

THE "ADONI-SKOMO."

BY H. F. HAGER.

At the time of the Millerite excitement in 1843, among many other believers in the immediate appearing of Christ, was a remarkable Quaker from New Bedford, Mass., named Frederick T. Howland. He embraced with joy and ardor the new faith, and for six years he traveled the country, declaring, after the time set by Miller was past, that there was a dispensation of the Holy Spirit preparing the world for the Second Advent of Christ. Finally he became acquainted with some people at Worcester who were like-minded with himself. In 1855, attending a camp-meeting at Groton, the Holy Ghost descended upon him, as he believed, and he was enabled to speak with tongues, and prophesy. Mrs. Harvey of Worcester, and one or two others who had believed in Howland as an inspired man, were also present. In 1861, having been joined in the meantime by eight or ten others, and being "moved by the Spirit" to form an association for living together, Howland and his followers settled at Leonard Fuller's residence in Athol. In 1864 they removed to the adjoining town of Petersham. Howland was killed about three years ago by being thrown from a wagon, and L. C. Fuller succeeded him as leader of the Society. They all have the most unbounded faith in Howland as having been a heaven-sent man. They hold peculiar views in respect to the resurrection and many other subjects. They believe that the judgment is already commenced, and in the coming of Christ as being near at hand. They observe a seventh-day Sabbath, also "wait before the Lord" morning and evening. Last summer they received three new members who made them a great deal of trouble, completely deceiving Fuller and a large majority of the Society. But that is settled, as they hope and believe, and quiet is restored. A. F. Richards, the principal opponent the false spirits met, is President of the Society at present. Last year they were incorporated into a chartered body under the name of "Adoni-Skomo." They are in reality a Communistic Society, but prefer to be called "The Assembly of the Lord." Their number has never varied much from the original dozen, the number of accessions and secessions about balancing. Property is held in common by the Society. Marriage is not allowed. They are prospering in worldly affairs, owning a farm of 210 acres.

This sketch of the little Community, though brief and imperfect, will give some little idea of its origin, history and principles. It can not be considered as an untried experiment.

BONUS v. NO BONUS.—The Rochdale Coöperative Manufacturing Society was formed by a number of working people who hoped to find work in the mills, and to save for themselves the interest and profits that commonly went to the capitalist. Their plan was to pay interest on the capital, and then to divide all the surplus between the shareholders and workers. This plan was finally abandoned, and the profits are now divided among the shareholders only. When the society shared its profits with its spinners and other workers it had a very superior class of workpeople in its mills. When it refused to share its earning with its workpeople, it is reported that the character of its labor fell from first-class to

fourth-class. That this step should have been taken, that its shareholders, being workmen and women themselves, should try to get all the profits, shows that they were both selfish and prosperous. They had saved enough to call themselves capitalists in a small way, and they began to look at things from that stand point.—C. Barnard, in "Scribner's Magazine."

RUSKIN'S TRIBUTE TO CO-OPERATION.

From the Co-operative News.

In a recent number of the *News* appears a communication from a visitor to Mr. Ruskin's tribute to coöperation, signing himself "W. H. C." We are told that Mr. Ruskin has purchased a small farm of 13 acres, with farmhouse and outbuildings, situate within four miles of Sheffield, for £2,200. This farm he has placed at the coöperative use of some "39 persons of all ages," without rent, and with a loan of £500 without interest, for seven years. The farm is of grass land, with a small garden; and the farm buildings, dwellings and workshops are to be erected by Mr. Ruskin; and in due course, the colonists increased by after-selection. At present the only occupants are two married families and a single man, a Scotchman. The site of the farm is elevated; sheltered, northward and eastward, by yet higher ground; and sloping south and west, downwards toward the sun when in his prime, with a good running ironstone stream at the lower part of the ground for driving machinery. "It is adapted for various occupations, to be carried on simultaneously, such as farming fowls, sheep, pigs, and cows;" and with a sufficiency for growing fruits and vegetables. It has a subsoil chiefly of clay, underneath which a hard limestone is supposed to lie, fit for building purposes. It appears to have three names—"Badger's Farm," "Parker House Estate," and "St. George's Land," the latter taking its name from the St. George's Company, the master of the company being the trustee of the experiment.

Passing over the capacity of the farm for producing and supporting all that "W. H. C.," in his good heart and wishes most anxiously desires to see, and also the large cost of £2,200 for 13 acres of land and a farmstead, I wish to call the attention of coöperators to the practical character of the tribute, originating in Mr. Ruskin. We have rich and benevolent men around us in large numbers, but their gifts and patriotism appear to take an after-life character, and fancy bequests for spiritual and non-material charities. Only a week past, and one of these benevolent characters, at Newcastle-on-Tyne, left £200,000 for the endowment of a new bishopric. This, no doubt, was well-intended, but the man could not take his money with him; and bishops can hardly be said to belong to the deserving poor. These kinds of charity appear to savor of a compounding with conscience—of a death-conviction that "I have left undone that which I ought to have done, and I will now make a virtue of that which I can not take with me." * * * On the contrary, Mr. Ruskin's benevolence takes the character of a progressive, living, vital purpose, and seeks to accomplish that which shall uproot poverty, and banish vice and want from the abodes of men. Whether or not this is within the power of man to accomplish, the progress of time alone can show. Mr. Ruskin's purpose is a magnificent one; and in its founding, progress, and development, a world of human good is, comparatively speaking, in the balance.

That there is a gulf almost immeasurable between competition and coöperation in common life can not well be denied. To bridge that gulf is a work, to some, doubtful; to others, almost impossible. The good of all ages have dreamed of that bridge, and have written, spoken, and prayed that its advent may come in the fulness of time; and that the antagonism of class, the rivalry and war of nations, poverty, vice, and crime shall pass from the abodes of men, and a millennium of universal brotherhood be established, and reign in their stead. To that end is Mr. Ruskin's tribute devoted; and whether or not the success comes in ten years, or a thousand, the world will never be too old, or mankind too advanced, for its glorious introduction!

Thirteen acres! How small the beginning! The oak was once an acorn, and the whole race of man a unit. But if thirteen acres can be made to show that ten families can live on a commonality of land—that they can build their own dwellings, grow their own food, and weave their own garments; that they can banish the drink-fiend from their midst, ignorance from their schools, vice from their amusements, and poverty from all—if one spot of God's earth can show this, why not the whole world? The purpose of the Ruskin tribute is to lead to the accomplishment of all; then, in all heartiness of spirit, let every coöperator wish it God speed!

I have said, in previous papers, that to make these experiments thoroughly successful there should be a union of manufactures with agriculture and horticulture. Skilled handicraft and unskilled physical labor should go together; and the seasons of the year should, to some extent, determine the character of the toil. Summer and winter should each have its purpose; and art and industry should go hand-in-hand. There should be no unoccupied moment in the institution. If it were too wet or frosty to dig or to trench, it may not be unfavorable to the fashioning of a pin; or if it were too warm under cover in summer time for weaving or

forging, the sun may be just right for the making of hay. Like the Swiss operatives named by me in a recent paper, they may live in their own homes, surrounded by their own families, cultivating their own land; and in their leisure hours, and in their winter hours, following some handicraft or trade, such as watchmaking, weaving, toymaking, or wood carving. If a nation can, and does, do this, certainly a family of a hundred may do the same. Indeed, it is my sincere conviction that the success of these experiments will mainly depend on the diversity and ready adaptability of skilled and unskilled labor to the supplying of the general wants of man. Nothing should be thought too humble for completion, or too great for achievement—from a public laundry to a work of art worth a thousand guineas. To enter on the experiment with no other object than to compete with general farmers and land-owners in the growth of live stock and farm produce would lead, in my opinion, to disappointment. There should be a social and manufacturing speciality in all these experiments, making them distinct from present farms, and as internally self-supporting as possible. Handloom shawl-weaving, shoemaking, tailoring, pottery, a branch of Sheffield cutlery, hatting—indeed, any manufacturing industry where sufficient skill can be acquired to produce wealth, and then further united with farm and garden labor. Certainly, a market garden alone might be made remunerative in the proximity of a large population like that of Sheffield, or a milk-walk, or a fresh butter market. But each or all of these should be supplemented by some easy process of manufacture. A public school, where the physical labor of the scholars might be utilized, would, perhaps, be remunerative, and might lead to art, education and work. * * *

In public bequests for popular improvement, a wiser or more benevolent course could not be pursued than that of Mr. Ruskin's. His experiment on St. George's Land is a living example to the millionaires of society, and can not find too many imitators. It is a most patriotic attempt to establish self-supporting colonies, where each shall work for all and all for each; where competitive life shall be internally banished from their midst; where labor will gather the full fruits of its own industry; where the fluctuations of trade shall be little felt; and where compulsory idleness and pauper-dependence shall be unknown.

COMMUNITY DIRECTORY.

Name.	Community	Post-Office Address.
Amara	"	Homestead, Iowa Co., Iowa.
Icarian	"	Corning, Adams Co., "
Aurora	"	Aurora, Marion Co., Oregon.
Bethel	"	Bethel, Shelby Co., Mo.
Harmony	"	Economy, Beaver Co., Penn.
Oneida	"	Oneida, Madison Co., N. Y.
Wallingford	"	Wallingford, New Haven Co., Conn.
Salem-on-Erie	"	Brocton, Chautauque Co., N. Y.
Fountain Grove	"	Santa Rosa, Sonoma Co., Cal.
Zoar	"	Zoar, Tuscarawas Co., Ohio
Mt. Lebanon*	"	Mt. Lebanon, Columbia Co., N. Y.
Watervliet	"	Shakers, Albany Co., N. Y.
Groveland	"	Sonyea, Livingston Co., N. Y.
Hancock	"	West Pittsfield, Berkshire Co., Mass.
Harvard	"	Ayer, Middlesex Co., Mass.
Shirley	"	Shirley Village, Middlesex Co., Mass.
Enfield	"	Enfield, Grafton Co., N. H.
Canterbury	"	Shaker Village, Merrimack Co., N. H.
Alfred	"	Alfred, York Co., Me.
Gloucester	"	West Gloucester, Cumberland Co., Me.
Enfield	"	Thompsonville, Hartford Co., Conn.
North Union	"	Cleveland, Cuyahoga Co., Ohio
Union Village	"	Lebanon, Warren Co., "
Watervliet	"	Preston, Hamilton Co., "
Whitewater	"	Dayton, Montgomery Co., "
Pleasant Hill	"	Pleasant Hill, Mercer Co., Ky.
South Union	"	South Union, Logan Co., "

*Mt. Lebanon and the Communities following on this list are of Shaker origin.

THE tide of emigration has begun to flow to the South. Two or more colonies of Irish people are looking for lands in North Carolina. Colonies have already settled in Tennessee, South Carolina and Alabama. In 1873 one hundred and fifteen Swiss families, making a company of seven hundred people, purchased ten thousand acres of land on Cumberland Mountain, Tennessee, at \$1.00 per acre, and already each head of a family has a comfortable home, surrounded by an orchard and garden. There is a large store which is managed for the colony, members of which obtain their goods from it at wholesale cost. They have dairies and cheese factories in successful operation, and all their products find ready sale at fair prices. They own herds of cattle, and shelter their stock in comfortable barns.

Another colony near Greenville, S. C., also Swiss, is almost as large and as prosperous as the Tennessee Colony. The Germans established a colony three years ago upon Sand Mountain, in Alabama. There are now six thousand souls in this colony. They have made thousands of acres of a former wilderness blossom as the rose, and have built up a flourishing town, which pays thousands of dollars in taxes to the State. The grape interest is profitable. One German on half an acre last year raised \$200 worth of grapes, and this year he will raise \$500 worth. The tobacco grown is equal in quality and size to the Virginia leaf. Tobacco, cigars and wine, the chief products of the colony, find a ready sale in Louisville and Cincinnati. The colonists destined for North Carolina also seek the mountainous region, where to-

bacco can be cultivated as well as grain, and where the grazing lands are rich and plenty. The Southern papers report a flow of strangers into the South looking for homes.—*N. Y. Sun.*

INDEPENDENT SPIRIT-WRITING.

EPES SARGENT, of Boston, a well-known and prominent investigator of spiritual phenomena, gives in the *Banner of Light* a very interesting account of an interview with Charles E. Watkins, a medium, at 46 Beach-st., Boston, from which we copy the following paragraphs:

"By the medium's direction I wrote half a dozen names on slips of paper, and rolled them tightly into pellets, taking care that he should not observe the motion of my pencil, which he indeed showed no disposition to do, for he had reminded me to be circumspect on this point. Frequently he leaves the room while a sitter is writing. Without touching my pellets except with the point of a slate-pencil, he told me the name (unknown to me) written on each, and this without a single mistake. Proof positive as this was of the amazing fact of supersensual or spiritual vision, either by himself or by some spirit invisible, I will not dwell upon it, since it was thrown into the shade by what followed.

"Mr. Watkins now allowed me to use for the coming crucial manifestation a fresh slate which I had brought with me—which was inclosed in covers, and which I had bought at the store of Messrs. Nichols & Hall, in Bromfield street, not twenty minutes before I entered the house. Having placed between one of the inside covers and one of the surfaces of the slate a crumb of slate-pencil not larger than the fourth part of a small pea, he told me to hold the slate out at arm's length.

"Bear in mind that we two were alone in the room; that there had been no possibility of his making the slightest mark on the new, unused slate; that I sat with my back to the light streaming in at two uncurtained windows, the blinds of which were thrown back; that Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the one I had just brought, as I was that the head on my shoulders was mine; and consider also that the medium, when I extended my arm, would be some three feet from the slate, on which I absolutely knew there was as yet no writing.

"Under these simple conditions—the fairest, squarest, and most assuring that can well be imagined—the independent writing came three several times. First came the name '*Anna Cora Mowatt.*' This name I had written on one of the pellets. A second time I held out the same slate, and there came the words: '*My dear brother, your own Lizzie.*' This name I had not written, nor even uttered, until it was uttered by the medium himself, as coming from one who wondered I had not remembered her. A third time I held out the same slate, and there came, disposed as follows, and unpunctuated, these words:

"My dear son
God bless you.
Your father who loves you dearly
Epes Sargent.

"This name I had not written or even uttered (as a name belonging to my father), until it was given by the medium. 'God bless you' was, in his earth-life, my father's frequent and peculiar form of greeting. He almost always ended his letters with it.

"Having now satisfied myself that the theory of some invisible chemical writing, which would be made visible on the slate by the sitter's holding it, was all nonsense as an explanation, I took two slates belonging to the medium, and having wiped them carefully with a wet towel which I had asked him to hand me, I held out one for Mr. Watkins to place the bit of slate pencil on it, and then covering it carefully with the other slate, I held them, thus joined, both out in my left hand. I distinctly heard for a moment the delicate sound of the moving bit of pencil, and then, before twelve seconds could have elapsed, the medium said, 'It is finished.' I at once removed the upper slate, and there, on the under one, was a message of fifty-four words, signed by the full name of my brother George.

"I need not go further. It would be idle to make such a statement as this to a Sadducean public but for the fact that some hundred good men and true, in Boston, in Portland, and elsewhere, stand ready to affirm that they got, through this same medium, under similar conditions, precisely similar confirmation of the stupendous fact of intelligible writing obtained independently of any known force or means by which a human being could have produced it."

Mr. John Wetherbee, another Boston gentleman, in the same paper describes a similar interview with Mr. Watkins, with the following corroborative result:

"I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and sealed the knots. The slates were clean, and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under the table but on the table. It took some little time, for the new slates were

not in so good magnetic condition as the slates in his common use are, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after awhile I heard the atoin of pencil that I had put in the slates before tying them together beginning to write, after which I cut the strings, and found one of the slates filled with a communication signed by the name of a well-beloved friend and relative who died some seven years ago."

RECEIVED.

POSITIVIST'S PRAYER. By Joseph Lonchampt. Translated from the French and published by John G. Mills, Goshen, N. Y.
OLD UNCLE DAN. Song and Chorus. By Horace Dumars. Price, 40 cents. Published by F. W. Helmick, 50 West 4th-st., Cincinnati, Ohio.

ITEMS OF NEWS.

HOME.

The failures in Savings Banks still continues.
Coal has gone down and petroleum has gone up.
Jeremiah Jones, come forward! You are wanted.
The evangelist Moody is in need of a health revival himself.
The Chicago folks have actually got a bank President in jail.

The President has got back from the place where the hoe-cake grows.

Gen. Grant thinks Sumner fibbed to him about his Santo Domingo scheme.

The President has captured Kentucky, Tennessee, Georgia and Ole Virginny.

The Librarian of Congress issues from 12,000 to 14,000 copyrights annually.

Conkling thinks Curtis is a dandy, and Curtis thinks Conkling is a baste.

When you eat pears remember how necessary it is to be beautiful in order to be good.

Now is the time to right up the tombstones of our heroes, and put up monuments on all our old battlefields.

Chief-Justice Waite is no laggard in judicial business—he pushes along faster than the Judge who was called Chase.

A New York concern engaged in shipping beef to England lost \$100,000 this last year by storms at sea and accidents.

The New Yorkers are exhorted to be sparing in their use of Croton water. Two dry seasons have diminished the supply.

These are Halcyon days, when the stilted crane wades in the thin edge of the lake and the belted kingfisher has the audience all to himself.

Orin Porter Rockwell, the alleged chief of the Danites, has been indicted and arrested for participation in what is called the Aiken massacre of 1858.

Julian G. Dickinson, who, as Adjutant of the 4th Michigan Cavalry, took part in the capture of Jefferson Davis, says the great rebel did have on women's clothes.

W. B. Astor has built a yacht 148 feet in length. It is the largest in the United States, and with one exception the largest in the world. It cost Astor of money.

Chief-Justice Gray, of the Massachusetts Supreme Court, mounted his horse lately at his home in Pittsfield and jogged off more than a hundred miles to hold his court in Boston.

Some of the folks think the President is a little too much of a Mr. Smooth-it-away, when he tells the South that it is pretty near the right thing to be perfectly honest and fight like a hero on the wrong side.

One or two military companies in Georgia thought it a brave thing to parade their rebel flags in the face of the President. You may bray a fool in a mortar and his foolishness will not depart from him.

What is the use of being a famous signer of the Declaration of Independence if you can't be saved from having a grandson who will embezzle \$750,000? Read about old John Morton, and then about his grandson Johns. Morton of Philadelphia.

In speaking of the negroes while at the South the President said: "In my opinion for no six months since the war have there been so few outrages and invasions of their rights, nor have they been so secure in their rights, persons and homes as in the last six months."

After getting home from Dixie's Land the President had to have a grand sit-down with twenty-three Sioux Chiefs in all their paint and feathers. They came to say that they did not want to be sent to the Indian Territory or the Upper Missouri. Must go nevertheless.

The State of New York has 7,465 national office-holders including clerks and subordinates of every degree. "There is one national official or subordinate to every 152 voters. Of State, county and town officials, there are in this State 133,513. This is one State, town or county official for every 8½ voters." Consequently—con-se-quently—we give it up!

Mrs. John W. Young, the third and deserting wife of Brigham's handsome son, was in New York the other day. She is large, stern and dark-eyed, just the woman to cuff an erring husband as she is reported to have done on parting from her man. O John! your father is dead, and now you must take up the heavy burden of fame and trudge along.

Miss Austine Snead, Spunster, whose *nom de plume* of Miss Grundy is widely known, has been made a member of the Paragapher's Association of the American Press. That is as it should be. There Snead enough for some woman to come forward and keep down the impression, that men are the only creatures who have got intellectual cross-eye and are able to see double when perfectly sober and "melancholy as gib cats."

On the morning of the 24th ult. a fire broke out on the upper floor of the Patent Office, Washington, and was not stopped until it had consumed the entire roof of that enormous building. The greatest damage was in the Museum of Models, where were stored 200,000 models, comprising every thing that had been collected since the destruction of the old Patent-Office in 1836. There are 1800 clerks employed in the building. The confusion among papers, to say nothing of losses, is simply fearful. We don't like to talk about it.

The Republican State Convention, which met at Rochester

under the management of Senator Conkling, heads the office-holders' revolt against the President. It was called to order by A. B. Cornell of the New York Custom House. Mr. Thomas C. Platt, once an aspirant for the position of Post-Master General in Hayes's Cabinet, was made temporary chairman, and took the opportunity to make a violent attack upon the Administration of President Hayes. Mr. Conkling, on being appointed permanent chairman, resigned the position in favor of Mr. Platt, in order to avail himself of the chance which he subsequently improved to declare the party's independence of all administrations, and make an extraordinary attack upon Mr. George W. Curtis, who proposed a resolution in support of the National Administration. The severity of the attack is unparalleled in the history of political conventions, and is generally thought to greatly lessen the influence of the great New York Senator. Our only excuse for mentioning the affair is that it is the beginning of an open fight which will soon be transferred to the United States Senate and become national.

Mr. Curtis, in his speech at the Rochester Convention in defence of the President's Civil Service policy, told the following story of senatorial interference with the business of Presidential appointments: "There was a story which Mr. Lincoln himself was very fond of telling of himself, and with your permission I will repeat it to you. There was a Senator of the United States in the time of Mr. Lincoln, whose name I shall conceal utterly under the name of the Hon. Jeremiah Jones. The Hon. Jeremiah Jones was mainly distinguished, so Mr. Lincoln asserted, for his industry in seeking places for his friends. In the hottest and most dangerous hours of the war, the Hon. Jeremiah Jones waited on Mr. Lincoln and asked him to make sure to put this man in that place and the other man into this place, in order that certain results which he had in view might be carried out. The President was asked one day by a friend to give a brief abstract of what he did during the day, and the President said to him, with that sly twinkle in his eyes which we can all imagine, 'Well, my friend, I eat my breakfast; then I go to head-quarters and hear the latest news from the army, and then I eat my dinner and then go to head-quarters and hear the latest news from the army, and then I drink my tea and go to head-quarters and hear the latest news from the army, and then I go to my chamber and make ready for bed, and I say my prayers and I look under the bed to see if Jerry is not there, and if not, I thank God and bounce in.'"

FOREIGN.

The French election comes off the 14th.

The Dutch are "short"—in their finances.

Gen. Grant has been interviewed, and says he goes for Hayes's Southern policy.

The famous Hampton Court vine has 600 pounds of grapes this year.

The French contest is becoming extremely bitter in the Provinces.

The Greeks are becoming pugnacious again and full of Hellenic ardor.

The alliance between the three Emperors of Austria, Germany and Russia is becoming more apparent.

Santo Domingo and Havana both claim to have the ashes of Columbus. They are debating the question again.

A London judge has decided that a pedestrian may put up his umbrella to keep from being driven over by a teamster. Good!

Gambetta's sentence having been confirmed, he has appealed to the Court of Cassation, which it is hoped will have more independence.

The Hungarians in Transylvania have been detected in a conspiracy to make a raid on the Roumanian railway and cut the communications of the Russians in Bulgaria.

William Henry Fox Talbot died recently in London at the age of seventy-six. He discovered the photographic process simultaneously with Daguerre, the Frenchman.

Now that the sappers and miners have had to go to work at Plevna the folks begin to say that the whole Russian campaign has been under the charge of sap-heads and minors.

The United Kingdom of Great Britain and Ireland imported 13,877 cwt. of books last year, and exported 82,089 cwt. It gets books from France and Germany, and exports its own to Australia.

You may just as well give up your pride in wearing French calf boots. The house of Daniel Loel, of Amsterdam, instead of exporting calf-skins to the United States as heretofore, has become a heavy importer of American calf-skins. The same house has begun ordering shoes from New England.

The war in Bulgaria lags still. The fighting at Shipka has stopped. Four inches of snow is reported at the foot of the Balkans, but we are to remember that those mountain peaks are 10,500 feet above the sea. The Turks at Plevna have been relieved by a large body of troops which fought their way through the masses of Russian cavalry sent to intercept them on the road from Sophia. The Russians have not yet effected any thing by the siege operations at Plevna. The Czarevitch is represented as being in a very secure place at Beila, the Turks after their demonstrations near that place having abandoned the line of the Jantra and fallen back to the Kara Lom. Mahomet Ali Pasha has his base at Rusgrad. Rustchuck after being relieved by the Turks is more or less open to the Russians again and ready for another bombardment. The capture of Plevna is thought to be as necessary as ever to the Russians.

Urbain Jean Joseph Le Verrier, the discoverer of the planet Neptune, died in Paris on the 23d ult. The prodigy of his performance, in pointing out the position of the planet before it was ever seen, is diminished somewhat by the fact that Adams, the English-Astronomer, had made the same calculations, but was only a little too late in making use of them. Le Verrier appears to have been a son of genius, irritable, vain, and particularly unhappy because the new planet was not named after him. The gods had rights in the names of the stars which could not be set aside. Suppose his name had been Jones or Brown or Philpot; how would one of those have looked pinned up in the blue concave beside the new star? Le Verrier should have bowed to the gods and been happy. He has had honor enough; besides, he has put us all under the feet of these *a priori* fellows who cipher out their facts instead of hunting after them with an eye-glass and rake.

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